

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

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NEW SERIES, VOL. XX, No. 14.

Dr. George Eager of the Louisville Seminary, has had a successful operation on his throat and is on the road to recovery.

Hindenburg's promise to the Germans that he would be in Paris by April 1st, will doubtless seem to them just one of the many "April fools."

If you are going to have a class studying the Sunday School Teacher Training Course, you can get the books from the Baptist Record at publishers prices, postpaid.

Reports come in of good and helpful fifth Sunday meetings all around. Miss Lackey was at Anding, Dr. Laurence at Silver Creek, Bro. T. J. Moore at Dry Creek.

If you wish one of the best volumes of sermons that has been printed recently, send us \$1.31 for "Romance of Christian Experience," by Dr. S. J. Porter. Or if you haven't read Dr. Truett's "We Would See Jesus" send \$1.00.

Several people have contributed to send the Baptist Record to soldiers in the camps. It goes now to Camps Beauregard, Pike and Shelby. We can use a good deal more the same way, ourselves contributing one-half.

It now develops that the "rum ration" given some of the soldiers who go into battle, much hearted by the liquor men, is only given to those who are afraid. These "rummies" are the weaklings who need something to deaden the sense of fear.

Dyampert Brame now a student in the Fort Worth Seminary, has been called for full time to the church at Handley near Ft. Worth. He will continue his work in the Seminary where his wife is also taking the course at the Training School. She is also a graduate nurse.

Tennessee Mission Secretary, J. W. Gillon, was made happy by receiving recently a check for \$2,000. for Foreign Missions. It was the gift of one man, but was sent in through the church treasurer. Our people are coming to see that we are in a work big enough to command the support of the biggest people in the biggest way.

The W. M. U. of Clinton is prospering with its circle plan of meetings. As many or more attend each circle as formerly attended the single weekly gathering. They have missionary meetings, Bible study meetings and service meetings. In this last they recently made and sent to the Baptist Hospital in Jackson a large number of napkins much needed in the ministry to the sick.

Camp Pastor E. D. Solomon estimates that in Camp Shelby the Methodists probably lead in numbers. The Baptists being a close second. Then come Catholics and others. But while the Catholics have less than a third of the men they have four out of nine of the chaplains. Recently a Catholic chaplain invited the Baptist camp pastor to come and look after the Baptist boys in his regiment as he didn't know what to do with them.

Rev. Licklider who has been for a while camp pastor among the soldiers at Ft. Worth, has resigned his church at Lincoln, Nebraska, that he may give his whole time to work in the camps.

Rev. J. Frank Norris, pastor of First Church Ft. Worth, has put up a tent of 5,000 capacity right in the middle of the camp near the city and has had a great meeting reporting over 1,100 conversions, a large number of whom are Indiana soldiers.

Texas has given women the right to vote in primary elections and the age of consent was raised from fifteen to seventeen years.

Rev. A. L. Ingram of Marshall, Texas, is on a visit this week to friends in Mississippi. The Lord is blessing his work in Texas and he is the kind of man we covet for Mississippi.

April 6th the anniversary of America's entrance into the war is the day for launching the new three billion Liberty Loan. Every true American ought to have a share in this plan to "halt the Hun."

The sooner the irresistible might of this great Republic is organized and put into full action the sooner the war will end. Every dollar invested in government securities works to shorten the war to save the lives of American soldiers and sailors. Buy Liberty Bonds.

Mr. Virgil M. Hally was ordained at Salem Baptist Church, Hinds county, last Saturday. His father, Rev. I. A. Halley who was many years ago pastor of this same church, was present and took part in the ordination. Brother Halley, Jr., is expecting to graduate at Mississippi College this year.

The proceeds of the Liberty Loan, including the greater part of that loaned to our Allies, are being spent for American products—the products of our factories, our farms, our mines, and other industries. In lending to the United States the people of the United States are lending to their best and largest customer and obtaining the safest investment in the world. Buy Liberty Bonds.

At our place of worship on Sunday the people gathered promptly for Sunday School and church by the clocks set an hour ahead, according to the act of Congress. The change of time seemed to make no difference in the promptness of meeting. And at twelve o'clock or soon after those we ate with seemed ready for dinner with the usual appetite ready for business. Those who anticipated an unusual jar must have been disappointed.

Morris & Company's branch house in New Orleans has been fined by the U. S. government for profiteering. This is one of the largest packing houses in the country and plead guilty. They were compelled to close their doors for a week, return the money to those who had suffered at their hands, and to furnish the government a list of such people with their addresses and the amount which had been returned to them. Let the good work go on. Anybody who takes advantage of a national peril to filch from others is almost guilty of treason as well as dishonesty.

Bro. W. H. Patton writes: The Shubuta Sunday School observed Mission day on March 31st rendering the program sent out by the Sunday School Board with great credit to the children and the committee of ladies that trained them. The music was fine; violin solos and the songs by the children were grand. The readings were well rendered. Dr. Laurence asked us for \$50.00 and when the classes sent up their free will offerings it amounted to \$94.34. Our collection in the Sunday School for State Missions last fall was \$66 and for last year the Sunday School for Home and Foreign Missions \$63.37. We have been an A1 school for two years and will pass this year. We send \$5.00 every first Monday morning to the Orphanage and about \$100 in the car every year and we live in a small town. How many Sunday Schools can beat our record?

To make room which we greatly need we will send for \$1.00 a copy of Peloubet's Notes, Tarbell's Guide or Truett's sermons for \$1.00, postpaid. This offer is limited to our present stock.

A young officer in the regular army recently wrote us that most of the punitive discipline in the army was made necessary by drinking. It is interesting in this connection to note that Germans have closed the breweries as a military measure.

It is said that in Virginia more than half of all church members are Baptists. The Religious Herald however refuses to boast of it because, as it says, this count includes the negroes and about all we do for them is to count them.

The Texas legislature did honor to the state in its prohibition laws. One law forbids the sale of liquor within ten miles of any army post, camp or government shipyard. This is effective April 15th. Another law refuses saloon license outside any incorporated town. They also passed a state-wide prohibition law, already approved by the governor which becomes effective June 27. Then to strengthen this and other prohibition laws the legislature enacted a statute making it unlawful to transport liquor into dry territory either by interstate or by intrastate transportation, thus applying to the state the salient features of the Webb-Kenyon law. A law was passed making it a felony to sell spirituous or malt liquors without license. This will largely correct the bootlegging evil. Then the legislature honored Texas by ratifying the amendment to the Federal Constitution to prohibit the manufacture and sale of intoxicating liquors in this Nation.

"Mother England and Sister France, we have heard your cry for help. We are bound to you by ties of love and blood; we have money for your depleted treasury; we have sons ready to die in your trenches in defense of liberty and democracy; we have food to divide, even though our own supply is insufficient for our present needs; but hear us: In the name of God you do not deserve one dime, one boy or one pound of food from us while you destroy, in each country that seeks our help, above one hundred million bushels of grain to poison your men and women while your children cry for bread. You have no right to ask us for money while you pour one round billion dollars each into the lap of the brewer and distiller before whom you supinely fall."—Clinton Howard.

A good bill failed to become a law in the recent legislature by a mistake which though seemingly slight was bound to kill it. The bill provided for a home for unfortunate women where they could be cared for and restored to a moral life. It is bound to come in time either by the help of the state or by provision of some philanthropist. Sentence has gone out against the toleration or the licensing of houses of ill-fame and they will be broken up as the moral sense is awakened and moral standards are raised. This will make necessary some provision for these poor women. But the bill failed because it proposed to locate the home on the grounds of the State Insane Hospital. In normal times this might have passed and been endorsed by the people; but coming on the heels of an investigation which revealed conditions in this place intolerable to any decent man and conducted under the nose of the state administration, it had no chance of being embodied into law. The state needs a thorough cleaning up and those who obstruct the cleaning ought to be put out of business.

SOUTHERN BAPTISTS AND THE PRACTICE OF BAPTISM.

(L. R. Scarborough.)

Before me are the records of the mission secretaries of the following states for the year 1916-17, as to the work done through the missionaries of these state conventions: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, New Mexico, North Carolina, Oklahoma, Tennessee, Texas, South Carolina and Virginia, fifteen in all. I was unable to secure reports from the other Southern States. There are some interesting figures found in these reports.

I find that these fifteen states employed 2,012 state missionaries. Nine of these states report 22,481 professions of faith through their missionaries. All fifteen of them report 32,559 baptisms. Fourteen of them report 53,445 additions to churches. Ten of them report having organized 226 Baptist churches. The fifteen report as having raised for state missions \$672,213.

Now notice some averages per missionary. Baptisms per missionary sixteen. Additions to Baptist churches per missionary 26. Money raised per missionary \$334.00. These are the figures taken from the reports of the state secretaries themselves and I judge they are reasonably correct. These figures do not show a very strong record for our state missionaries. It seems to me that any preacher who is sufficiently strong to be able to have a place under our state boards ought to be able to baptize more than sixteen people and to bring in more than 26 people each year into Baptist churches. It is true that most of these men work in the smaller and more neglected fields and yet ought not to be able to in a whole year baptize more than sixteen people, even in the most neglected and out of the way place in the world? The average per missionary in our foreign work will go far beyond sixteen in baptisms. It may be that the efficiency of our foreign missionaries is above the efficiency among our home missionaries, but do not the difficulties in the foreign fields over-match the differences in efficiency if there is any, between the missionaries of the foreign fields and the home fields? I do not mean to reflect on our missionaries, either in the home land or on the foreign field; but I have one purpose in calling attention to these figures, and that is to say that I do not believe our state mission boards are laying the emphasis they should on evangelism and this is the whole point of this message. Some of our state boards have no evangelists at all. Some of them do not have in mind soul-winning ability when they employ state missionaries.

I attended eight of the state conventions in the South last fall and I find that in all of them, even in Texas, that there is a drift away from the emphasis on soul-winning. I wish I could sound a note that would call our people back to the practice of the art of baptism. Baptism was made to practice and our state boards are not practicing baptism as much as they ought. I find, from the best figures attainable, that the average baptism among Baptist preachers in the United

States is between six and ten per year. Winning people to Christ and baptizing them into Christ's church is one of the main tasks of the ministry and if we preachers cannot baptize more than ten people a year there is certainly a great inefficiency among us, or we are neglecting one of the main tasks of our ministry. We have a great evangelistic message and heaven's best power guaranteed through God's promises on the winning effect of that message; and if we give emphasis to soul-winning and go out after the lost we should win more to Christ and baptize more.

I wish to call the attention of the missionaries and mission boards and secretaries themselves and the Baptists generally to this great lack among our people. Sixteen baptisms a year per missionary is a very small average. I do not believe that we can put any commercial value upon the work of the ministry; but I believe that we ought to have more baptisms from the expenditure of more than \$672,000 per year for state missions. I am wondering where the difficulty lies. Is it that we have lost our compassionate note? Is it that our state secretaries, boards and missionaries are emphasizing the main thing less? Is it found in a prayerless ministry and in prayerless churches? Is it that we are not preaching the tragedies and vitalities of the Bible as much as we should? Do our messages ring out on sin, its heinousness and iniquity, and of the awful hell deserving doom pointed out in the Bible? Are we dwelling as we ought on God's requirements in holiness and righteousness? Are we bearing down as we ought on the law of God and His wrath against sin? Is there a crying importunity in our hearts for the power of the Holy Spirit? Are we not depending more on organizations and methods than we are on the gospel and power of the Holy Spirit? Are we not piddling and trifling away much of our time with pink teas and suppers and conventions and conferences and getting together meetings, and going out less in the spirit and power of an endued ministry? Are the Bible departments in our Christian colleges and our seminaries laying as much stress as they should upon prayer, spirituality, soul-saving and the enduring power of the Holy Spirit?

I am wondering whether or not our constant and continuous cries for money raising do not take up more time than they should of our missionaries and pastors. Would not this time given to soul-winning and baptizing along with our money raising do better for the Kingdom of God?

To me the above figures are humiliating and prayer provoking. Is there a missionary employed by our state boards out of the more than two thousand not able to bring to the baptismal waters more than sixteen people? If he is unable to bring more people than this, is he deserving of the recognition of a state board? I would press on our brotherhood the necessity of looking more and more into these vital matters and see to it that our missionaries baptize more people and that our pastors more and more go out after the lost and so preach in the evangelistic meetings that when the meeting is over and dur-

ing the meeting the baptismal waters will be constantly disturbed. Has a Baptist preacher done his whole duty to a convert until he has lead him into the baptismal waters? Do we not owe him when we win him the duty of teaching him the way of the Lord more perfectly? Ought not our boards in employing missionaries look more to their soul-winning ability? Ought not even the general secretaries in the young people's work and in the Sunday School work to be more evangelistic? Would it not be a good thing for every conference and institution held for Sunday School or B. Y. P. U. work to be closed, under the leadership of the special denominational agent in this work, with a great soul-winning meeting in which he and the people whom he has trained would go out after the lost souls?

Methods are good, but unless they get somewhere in winning people to Christ are they doing the work they ought? Should not the pastors and superintendents of Sunday Schools press more and more upon the teachers in the Sunday School the duty of winning the lost to Christ and winning to baptism the people under their tutelage. I come back to say with doubly underscored words the Baptists of the South are not baptizing as many people as they ought.

Peter and the Apostles baptized in one day one-tenth as many people as did more than 2,000 missionaries of our state boards baptize in one whole year. And Peter and the Apostles had the whole wide world against them, the ecclesiastical world, the civil world, the military world; and they did this baptizing in the face of the fresh denial of Peter and the fresh betrayal of Judas and the fresh crucifixion of the Son of Man; and yet here in the twentieth century from that great victory with a sympathetic public, with laws to protect us and giving us free speech, and an open forum, with thousands of churches and thousands of preachers and with wide spread general sympathy, two thousand preachers employed especially to win people and baptize them, for one whole year have baptized a little more than 30,000. Something is wrong. We are not putting the emphasis where we ought. I urge all our state secretaries and boards and missionaries to give attention to this great matter.

The case of baptisms is no better when we look to the pastors. The fact is it seems that the missionaries are baptizing on an average more than the pastors are. My whole point in this article is to seek to get our brethren to increase the emphasis on soul-winning and baptism.

Forth Worth, Texas.

FACING THE FACTS.

Have our local churches fulfilled their mission in the world? Have they served the generations as God would have them? Are they doomed, and passing away? Have our great denominations seen their best and strongest days? Are they now ready to cease their work—to be displaced by another institution, an institution through which they can better do their work? To me these are

vitaly interesting questions—questions which I hear discussed almost daily by religious workers. We MUST face them—look the facts squarely in the face, and be governed accordingly. There are many men today who think that the work of the churches will be done by the Y. M. C. A. But this view is not held by some of the main leaders of that organization, I am glad to say—only by some of the men *afield*. The Y. M. C. A. is a splendid organization, and, is, for the most part, in most places, doing good work. But it is a *human organization*. The churches are supposed to be *divine institutions* and wherever they are true to their Lord and His teachings, they are. The Y. M. C. A. gets the bulk of its funds, and ALL of its men from the churches. It is, therefore, an organization through which the churches feel they can wisely invest their funds and use their men. And it seems to be so. But we MUST be careful during these times, not to array the Y. M. C. A. against the churches—to say that the Y. M. C. A. is doing so and so for our boys while the churches are doing *nothing*. There are those who are saying that very thing and boys, in the camps, who are saying it, and because of that fact sometimes ask to join the *Y. M. C. A. churches*.

The churches, therefore, MUST keep these facts clearly before *our boys* who are away from home; they *must* write regularly to them; they *must* have the boys' picture and name on the *honor roll* in our churches, and *one star* for him on the *service flag*. Churches what are you doing for your boys? How are you keeping them tied on to you back at home? There is nothing that the boy appreciates more than knowing that you people are *back* of him. Let him *know* it by writing to him as often as you can and by keeping the camp pastor before him.

Our great denomination has been, and is, *back of her boys*. I am proud of our Baptist people both North and South, for in every cantonment a Baptist camp pastor is to be found who is doing all he can for the noble men who have heard and heeded our countries' call. Our work is hard to be sure. Oftentimes we are so tired that we can hardly get to our homes and tents, after the day's work is done, but we are glad to do our best for the best men in all the land. We are doing a work that neither the chaplain nor the Y. M. C. A. worker can do—the work of mooring the boy—getting him tied on to the church of his choice. Last week we baptized three fine fellows, and we have some who are awaiting baptism now. Its a *glorious work*, and work that we *must* do, for unless the churches are represented in some *visible* way our boys will readily conclude that the church of their choice does not care for them. Be sure therefore that your offering to *Home Missions* is the largest this year that it has ever been, and thus and thereby we can *show* the boys that we are back of them.

Sincerely,

ZENO WALL,
Baptist Camp Pastor.

Texas brethren made a brave fight in their education campaign and while they did not secure the full \$25,000 they made good headway in providing for this obligation.

Education Commission

R. B. Gunter, Secy.

Would it not be more *business-like* to pay our outstanding indebtedness before making other debts? Think what interest we are paying.

Would it not be more *creditable* to first pay our obligations rather than cause our credit to be in question? Banks, Securities companies and Christian men say that forbearance has ceased to be a virtue.

Would it not be more *honorable* to first meet our outstanding obligations and save the honor of our church rather than be dishonored because we have been dishonest with our creditors?

Would it not be more *Christian* to first pay our debts rather than bring our church to the state where it can not appeal effectively to a lost world? You may sometimes wonder why the unsaved man does not heed the voice of the church. But you should not. You may censure him. But you ought not. If the business methods of the majority of Baptist churches in Christianity, there is something better than Christianity. And we should not ask a man to take "second best."

One of our strongest preachers recently said, "I do not see how a man can do that way, and then stand up and preach." Do what way? Ignore his promise to pay money. If we will only investigate we shall be persuaded that the result of his preaching is a multiplication of kind. Most seriously and sorrowfully do we say that much of our mission money is being wasted; due to the fact that our practical righteousness is not in keeping with our theoretical righteousness. Men who can get money to do anything they want to do, will not regard, "I promise to pay." When we leave out honesty, truthfulness, and virtue, the residue is not worth living for. And how much more conspicuous is this when these virtues are not to be found where they should be most, and first of all, expected—in the church. We have been guarding creed to the neglect of life. The consequence is that today we have a subscription list made up of church members, and more than half of these members have treated notices and statements with silent contempt.

It is more honorable to be honest than it is to be dishonest. It is not honest to allow our obligations to go unpaid for a period of four years—neither principal nor interest has been paid. "He that hath ears to hear, let him hear."

Letters are being sent to twelve hundred people who have paid all subscriptions which have fallen due asking if they will not go the "second mile" with the Secretary and pay up subscriptions in advance and thus save Baptist credit before May 1st.

Some nice cash contributions are coming in from those who have previously made cash donations.

"I DON'T BELIEVE MUCH IN FOREIGN MISSIONS."

J. F. Love, Cor. Sec'y.

More than once have the words which stand at the head of this column been addressed to the writer. "I don't believe much in Foreign Missions," said a fashionably dressed and well educated woman. "I don't believe much in Foreign Missions," said a sober-looking man of fifty. "I don't believe much in Foreign Missions," said a well dressed and rather worldly-looking young man. The first speakers were members of churches, of Baptist churches. The last was not a Christian. We need not discuss his case. The man who does not believe in Christ cannot be expected to believe much in missions or anything for which Christ died. Let us look, however, at the case of the two church members. They are supposed to look at things from the viewpoint of a church of Jesus Christ.

In the first place, what has been the religious training of this man and this woman? What has been the character of the preaching to which they have listened Sunday by Sunday? On what have their pastors placed the emphasis in their Sabbath messages to their congregations? Is their attitude of mind toward this question of the salvation of the world for which Jesus died to be accounted for by the fact that this great question of Foreign Missions has had so incidental a place in the pulpit that it never fastened itself upon their consciences? Have they read more in criticism of this enterprise by godless men than they have heard in advocacy by godly pastors? How can we account for the attitude of mind? Do not these church members read their Bibles? How could they read them and then speak so lightly, so indifferently of Foreign Missions? Have these church members really experienced the grace of God which is in Christ Jesus? Then how could they be indifferent to the needs of that experience by every man and woman in the world? Do they really believe that Jesus is the sinner's and the world's only hope? Then what shall we say of the confession, "I don't believe much in Foreign Missions?"

Many questions are raised by such a confession, and whatever be the explanation for such an attitude of mind, there are certain things which may be said of it.

In the first place, the confession flatly ignores the authority of Jesus Christ. Jesus never spoke a plainer word, and never issued a more authoritative command than when he said, "Go ye into all the world and preach the gospel to every creature." Nothing that he ever said more certainly involves the very thing for which he was born, for which he lived, and for which he died than this command. And yet a church member says, "I don't believe much in Foreign Missions." Such repudiation of the authority of Christ would bring to naught every Christian institution and every Christian enterprise.

Second. The confession betrays an ignorance of the history of Christianity or a frank indifference to it. Christianity is known in America today because Jesus authorized Foreign Missions, and because men and women

(Continued on Page Six.)

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tinued, drop us a card. It is expected that all arrears
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Obituary notices, whether direct, or in the form of res-
olutions of 100 words, and marriage notices of 25 words,
inserted free; all other notices will cost one cent per
word, which must accompany the notice.

EDITORIAL.

THE STRANGER IN OUR MIDST

The Bible has a great deal to say, particularly in the books of Moses about the proper treatment to be accorded the stranger among us. It is always to be one of kindness and consideration. This has always been an important matter, our conduct towards those who sojourn among us; but the problem has never been so acute as it is today. This is true of nearly every Southern State, Mississippi along with the rest. Hundreds of thousands of young men from other states are in a way our guests, because the War Department in Washington has located them among us while they undergo their training for the work on the other side of the water. They are more than strangers among us; they are our own fellow citizens and along with our own boys represent us and will represent us on the firing line. Before they are casted to this rim of fire in France, they sojourn among us and their spiritual culture and welfare are largely in our hands. What are we doing about it?

It is impossible to get an adequate conception of the worth and magnitude of this work second-hand. It had long been the desire of the writer to visit these young men located in our state at Camp Shelby, and confer with those who are giving their energies and time to work among them. This privilege was ours last week, when with Baptist Camp Pastor E. D. Solomon, we spent most part of one day visiting various parts of the camp and were impressed with its immensity as never before. At night it was our privilege to preach to a bunch of these young men in one of the Y. M. C. A. buildings and talk with many of them face to face. Brother Solomon has the work of his life and we know of no man among us so well fitted for it. He has adaptability, initiative and love for men which qualify him eminently for this task. Two things are necessary to give one any sort of access to these fellows. One must know how to deal with men and one must know how to stand in with the Y. M. C. A. The latter organization is authorized by the government and has control of the situation. They are doing good work as far as they go, but they do not have the distinctly spiritual note in their ministry, and this must be supplied by some such agency as the camp pastor. The Y. M. C. A. is thoroughly organized, some think over-organized. It has five men in each

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of five stations to look after various departments of the work. One of these is the religious work. The man at the head of it is evidently a man of ability and character. But many of those in charge of units are young men who are at the beginning of Christian work and have much to learn. Their ministry needs to be strongly supplemented by the constant gospel message to these young men in training. They are not kids nor flippant youths, but serious young men and need a serious message. Entertainment is good in its place, but we must give them more than this. Nothing short of the glorious gospel of the blessed God will answer their needs. We need not bother our minds to hunt up some new kind of preaching. This writer preached to them a plain gospel message and never had more serious attention. It would be well if the preachers near enough to the camp, should preach to some of them every night or as often as permission could be secured. It is necessary to have with them as with other people consecutive work and follow up efforts. One sermon only awakens inquiring interest.

Brother Solomon has many friends among the officers who make his work easier. He is utilizing the opportunity afforded him also in the infirmaries and hospitals, of which there are a great many. Sick men are often more accessible than well men and responsive to kindness. The Home Mission Board has no better opportunity for work today and none will probably show such good results as this that is being done among our soldier boys. Everybody should be glad to help. With the camp pastor we took lunch at the "Hostess House," conducted by the Y. W. C. A., specially in the interest of lady relatives visiting soldiers in the camp; and at night we had supper with the officers in one of the Kentucky regiments. These men and women show a visitor every courtesy. You can help in this work by remembering them in prayer and by making a generous contribution to this department of our Home Mission Work.

EXCEEDING THE SCRIBES

It has become quite the habit with our generation to pronounce judgment against the Pharisees and scribes and to regard them as embodying the lowest standard of righteousness. This conception is only true in part. They were indeed people who regarded more the outward appearance of righteousness than the inward reality and so came to be hypocritical in morals and religion. But it ought not to be forgotten that they were the religious leaders of the people and embodied the national ideals and aspirations. It was because they were the religious leaders and teachers and standards among the people that Jesus condemned them for not being better examples.

But when Jesus said "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven," He measured the obligation of the disciples by the conduct of the scribes and Pharisees, not because the latter were bad, but because they were sup-

Thursday, April 4, 1918.

posed to furnish the best known standard of measurement. If this is true, the reference to them ought to awaken at least the inquiry in our minds whether the comparison does not condemn some of us rather than the Pharisees. Those who condemn the Pharisees ought at least to examine and see if their conduct will measure up with those whom they condemn. It hardly behooves those who are loose in their observance of divine commands to set themselves up as judges of those who are known to be strict in their obedience, even though they may be too literal and ostentatious and ceremonial. Mind you Jesus is not opening the way for criticism of the Pharisees, but is setting a higher standard for Christians: "Except your righteousness shall exceed theirs ye shall in no wise enter into the kingdom of heaven."

Not to multiply examples of comparison between their conduct and ours, let us take one only, that of giving for religious purposes. It is well recognized that the Pharisees scrupulously gave one tenth of their income to the Lord. Now giving is distinctly mentioned by Jesus as an act of righteousness. In the sermon on the mount He says, "Take heed that ye do not your righteousness," etc. Then He cites three instances of "righteousness;" giving, praying and fasting. Here giving is "righteousness." Remember that it was the habit of the Pharisees to give one-tenth of their income to God, and then they made offerings beside. Remember also that Jesus said "Except your righteousness shall exceed that of the Pharisees ye shall in no wise enter the kingdom of heaven." If this is true, and it must be true for Jesus said it, then there are many professed followers of Jesus who have never gotten into the kingdom of heaven. Instead of exceeding the scribes in the matter of giving, the average church member does not approach him, and if this is any index of his standing in the kingdom or whether he is in or out, some are a long way out.

Does somebody rise to remark that we are making salvation dependent on our own righteousness. No, we are simply quoting and applying the words of the Lord Jesus. There are some people who are more interested in keeping their theology straight than in keeping their conduct straight. Some are more afraid of getting on the wrong side of the theological fence than they are concerned about being in the kingdom of God or about getting other people into it. Let's get done with this question of giving the right amount and then we will be in better shape to settle the academic and metaphysical questions of predestination and Melchizeak. If there is a "hard shell" in the country who believes more in sovereign and eternal election or in salvation by grace than this writer, we do not know him. But we believe everything else in the Bible too, among which is this statement of Jesus: Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter the kingdom of heaven.

Or some one may say that this surpassing of the Pharisees is in the spirit and motive in which it is done. In a measure this is true. It may even be conceded that this is the more

valuable element in giving. Certainly Jesus laid great stress upon it. But it is impossible to conceive of one surpassing the Pharisees in motive who fails to obey the command of God to give. Or it is impossible to give less under the inspiration of the love of Christ than under a self seeking impulse. If the love of Christ constraineth us it will be stronger than all else, dominate all the rest and cause us to do more than all other motives. Except your righteousness exceeds that of the Pharisees, you are not in the kingdom.

CLARKE COLLEGE NOTES.

During the present session we have been conducting a business department along with our literary work. The work has proven so satisfactory, and the calls for stenographers and bookkeepers are so numerous and insistent that we have decided to enlarge our scope and run the business department right on during the summer. Prof. Hitt will have charge of the bookkeeping and mathematics, and Mrs. J. D. Brown will teach the stenography. Prof. Hitt is an adept in his line; and it is sufficient to say of Mrs. Brown, that when she taught a private school, Macon and Andrews College gave diplomas to those who finished under her. The dormitory will be run during the summer and if a young man or young lady wants a practical business course they can get it here. It will be quiet and comfortable, and most of all home-like. Prof. B. G. Lowrey paid us a visit this week, and when we told him of our plans he commended them very highly.

Prof. B. G. made a talk at chapel while here, and it was among the very best we have had here at any time. It is very fortunate that such a man is in a position that enables him to come in touch with the young life of our state. He is making his life count for much in moulding sentiment and character.

We lost two of our boys to the war this week. One went in the democratic draft and the other went to the navy. We shall miss them, but we shall honor them for the service they shall render.

Just after our last article appeared in the Record, a struggling pastor, a former student of the college, handed me three dollars to apply on the salary of our teachers. A few days ago, the Mississippi Club in the Southwestern Baptist Theological Seminary sent us a check for \$13.50 to be applied in the same way. Others have promised to help us, and we are believing that still others are planning to help.

We hope to give you a definite announcement about our commencement exercises real soon and also concerning our plans for next session.

BRYAN SIMMONS.

We can not afford to slack up on our college work. Close the colleges and eventually the churches will close. All buildings and equipment should be put in first class order. Then a campaign should be made for students. This is not a time to give up. It is a time to wake up. "Don't sit up and sit! but git up and git."

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

DO YOU KNOW:

That it is hard to be good and prosperous at the same time?

That you can't settle any matter by fussing over it?

That the Southern Baptist Convention meets at Hot Springs, Ark., May 15, 1918?

That you can't get money from the churches without giving the members a chance to give?

That part of the pastor's job is the training of the members of his church to do what the Lord has commanded, and the command is "Go ye into all the world and disciple the nations?"

That the reports from the field are very encouraging, but it takes more than reports to run the work? Our mission apportionment is \$31,680 for Home Missions and \$40,480 for Foreign Missions and nothing but the cold cash will meet these obligations.

That Brother W. J. Mahoney, pastor of the church at Oxford has a very helpful series of Bible studies for Christian workers? I have examined them and can recommend them. Write him.

That the books close for the Southern Baptist Convention year April 30, and all money to be counted in this year's work will have to be in our hands by 10 o'clock that night? We send our wire to the Home and Foreign Boards at 10 o'clock, April 30, telling them how much we have. By all means get yours in so as to be included in this report.

MESSENGERS TO THE SOUTHERN BAPTIST CONVENTION.

There are two classes of messengers to the Southern Baptist Convention, one class elected by the associations, the other on what is known as the financial basis, that is one messenger for each \$250 given by the State to the Home and Foreign Boards.

The associational messengers do not need anything except their associational minute, in which their election is recorded. In fact, they do not need that, for I have sent to Dr. Lansing Burroughs a minute of each association, and he has already printed both the messengers and the alternates from the associations, and all you will have to do is to tell him the association from which you come when you get to Hot Springs.

The messengers who go in on the financial basis will have to have what is known as a credential card. This card you will receive by writing to me. I have just received the cards and am mailing out to those who have asked for them, cards today. Let everyone

who is going to the convention write me immediately. I think we will have places enough for everyone going from Mississippi. The constitution of our convention is such that only men are allowed to go as messengers. Write today if you wish a credential card. First come, first served.

WHERE TO PLACE THE EMPHASIS.

No one thing hurts our Baptist cause more perhaps than misplaced emphasis. It takes stress to make anything go, but if we would have it go in the right direction, we must put the stress at the right place. It is very important that we should stress the right things in our denominational life.

I am profoundly convinced that in the past we have lost a great deal of power, that would have helped to push us towards the goal of our Master's conception for us, by simply failing to see the supreme thing and working at that thing with all our might. It seems to be characteristic of Baptists that they "see through a glass darkly." The Jerusalem church, under the very shadow of Pentecost and the leadership of the Apostles, would have dwindled down to a self-centered and self-sufficient body if it had not been for the spirit of God which led them out of themselves and showed them that God put no difference between Jew and Gentile, purifying all "their hearts by faith." This same spirit has more or less characterized Baptists through all the ages. They have been slow to see beyond the immediate incidents of the hour; they have been slow to distinguish between accidentals and fundamentals; between the relative importance of the different things which crowd into their denominational life. They have also failed in many cases to see the relation which every part of the great system of truth bears to every other part, and so to relate the parts and to so stress each part that the final result of their activity would coincide with the superlative duty.

A great deal of our efforts in the past have been directed toward the tearing down of the creeds and systems of others. The debater of the past age was the man of power in the denomination; the debate was the thing of interest. Mission work, evangelism and constructive religious statesmanship were lost sight of in this effort to annihilate other denominations. Conjointly with this, there was the strenuous, belligerent and pugilistic preaching of doctrine; such preaching as would make a man mad and put him on edge to fight the first podo-Baptist he met on the street. Thus we wasted a tremendous amount of energy and expended a tremendous amount of force that counted for little in the pushing of the cause we love on towards its completed destiny.

When it comes to the principles upon which we should put especial emphasis, I

(Continued on Page Eight.)

"I DON'T BELIEVE MUCH IN FOREIGN MISSIONS."

(Continued from Page Three.)

who accepted him as Lord and his word as authority, preached and practiced Foreign Missions. The Saviour of the world lived and died on the other side of the globe, and if those who first believed on him had adopted as their confession of faith that which is so frankly announced by these church members, Christianity would have lived, or, rather, died in Palestine. The word "missionary" describes the chief characteristic of expanding Christianity and of Christian history. Christianity first expressed itself in missionary life and activity. Subsequent areas of growth and triumph have been due to the missionary impulse and ideal.

"Third. This confession, 'I don't believe much in Foreign Missions,' betrays an ignorance of the condition of the unevangelized nations or a callous indifference to them. Without exception, the races to which the gospel of Christ has not been preached are poor, ignorant and vile. Some of these races have their abode in countries which are fabulously rich in natural resources, but the mind of the race, unimpregnated by the Spirit of God, has not been able to invent instruments for the development of these resources and they lie dormant while masses of the people starve. Famine, disease and superstition reign over vast areas of the lands into which the light of the gospel of Christ has not been carried. The people are the victims of priests and conjure doctors, and womanhood and childhood suffer untold ignominy. Slight and mildew are on the nations upon whom the Son of Righteousness has not yet risen. And yet here are church members in the noonday of this gospel dispensation and gospel land saying, 'I don't believe much in Foreign Missions.'"

Fourth. There is in this confession a sad, yes, a criminal disregard for the souls of men. Every man and woman who has a right to claim membership in a church of Jesus Christ believes that Jesus and Jesus only can save a sinner from his sins, and only can furnish in his blood the passport to future bliss. "Neither is their salvation in any other, for there is none other name under heaven given among men whereby we must be saved." The man who is really saved has abandoned every other hope and ventured all upon this truth. In doing this he acknowledges that Jesus, the atoning Saviour, is the need of all men. In the face of such facts the confession, "I don't believe much in Foreign Missions," reveals a cold-hearted indifference to the awful plight of the souls of those who are out of Christ, to say nothing of those incidental human considerations which whole nations share when the gospel of Jesus is preached among them. In this life men and nations are most miserable without Christianity, and that longer life which lies beyond the frontier of this is all shrouded in darkest gloom for those who approach it with garments unwashed in the blood of the Lamb. How can any man profess Christ for himself, and at the same time profess such indifference to

the needs of others?

Fifth. There is no recognition in this confession of the chief constituting and conserving force in human society. Every great religion creates a social order of its own, and a fair judgment can be arrived at concerning any religion which has been given opportunity to foster its ideals and produce its results in any large group of the human race. It is fair to judge Roman Catholicism by the society which it produces in Mexico, South America, Italy, and other countries where it has had uninterrupted sway to make its own demonstration and create a society in its own likeness. In like manner Buddhism, Mohammedanism and the rest, organize society on a great scale and reveal their worth to the world, or I should say, their comparative worthlessness by the demonstration. The Christian man who claims the privilege of a home in a society created by evangelical Christianity and then says, "I don't believe much in Foreign Missions," shows either an ignorance of such facts as these, or an indifference to them which to say the least, does not betray a very great attainment in Christian grace.

But this is enough. Let pastors and other religious teachers be admonished by such a confession that their task is not finished. There are men and women in the pews of our churches who with becoming decorum take their part in the Sabbath worship, who need instructions in the primer of Christian duty. More than a missionary sermon once a year is necessary to the education of these men and women. Their minds must be awakened, their imaginations enlivened, their consciences quickened concerning the great and paramount duty of giving the gospel of Christ to the nations who perish without it. Let those who really believe in Foreign Missions make their confessions and back them with their practices. May it not be after all that the confession, "I don't believe much in Foreign Missions," is due to observations which these friends have made of the behavior of those who do profess to believe in Foreign Missions. If those who say they believe in Foreign Missions do not do much, and do not give much to Foreign Missions, we may expect to impress lightly those who have not enlisted. What, after all, is the difference between those who say, "I don't believe much in Foreign Missions," and those who say, "I do believe in Foreign Missions," and do not give much to Foreign Missions?

I am convinced that the greatest sermon we could have preached at this time, the most convincing argument that could be advanced, would be that some man or woman among us should rise up in the passion of a great Foreign Mission faith and make a really great and even astonishing gift to Foreign Missions. I read with joy and thanksgiving that men are giving \$10,000, \$50,000 \$100,000 to single Christian institutions at home, to schools and sanitoriums. One Baptist man gave more money to one school in America last year than all American Baptists gave to all the Christian enterprises fostered by our Baptist boards on all foreign mission fields of the world. A few similarly great gifts to the all-inclusive work of For-

eign Missions would, I am persuaded, thrill the lovers of Foreign Missions everywhere and create the spirit of emulation, while at the same time overcome with shame and confusion the Christian man or woman who has ever said, "I don't believe much in Foreign Missions."

A BAPTIST NEITHER A LEGALIST NOR A RITUALIST, BUT AN EXPONENT OF A SYMBOLISM.

By Henry C. Mabie, D.D.

Many Christians are legalists, and in respect to ceremonials they are certainly ritualists. A Baptist or Disciple of the crude Alexander Campbell type, or a Lutheran or an Anglican, who relatively make too much of baptism, who talk of it in terms of "thou shalt" or "thou shalt not," are ritualistic whether they know it or not. They put the sign itself in whatever form conceived above the spirit of things signified. They attach some sort of meritorious or talismanic value to a mere outward deed, and some vaunt it. But a true Baptist, grounded in the evangelical idea and who employs a symbol because there is in it a striking object lesson or emblem, should never be charged with ritualism. He is a New Testament Christian. Whether he be called Baptist or not is quite subordinate. He strives to be loyal to the New Testament way of putting things. He cares nothing for outward conformity as such, but he cares everything for inner dynamic.

People speak of "forms" of baptism, as if there could be more than one form. The fact is the form is the thing, nothing more nor less. When the form is altered the meaning and so the thing itself in so far is gone. To illustrate, the United States flag is a form of bunting in three colors and put together in a combination of so many stripes and so many stars. It is the form that signifies. Change the form, one color more or less, or recombine the factors of stars and stripes miscellaneously, and the whole thing as a symbol has vanished. The mass of bunting speaks another language. The Nation would disown it, and no loyal citizen would fight for it. It is the form itself in which the bunting is put together that constitutes the emblem. So with baptism. Change the form, and what is left of the emblem to interpret as a "mold of doctrine" becomes another thing. Moreover this emblem of baptism in its constituent form was divinely made. It is wholly a matter of divine creation and revelation. It was intended to symbol forth the supreme historical fact that has occurred on our planet, viz., the death and resurrection of our Lord.

It was meant to be also a symbolic confession of the most central experience possible to the human soul, viz., one's death to the life of self and sin, and its correlative resurrection to newness of life in Christ Jesus. Further, it was prophetic of the consummation of all Christian hope in the expected change into likeness to Christ's final glory following death or translation. In other words, it was symbolic of the atonement, comprehensively viewed.

The normal form of baptism shadowing

this forth is described in the New Testament by one uniform Greek word, a derivation either of *bapto* or *baptizo*, occurring more than one hundred times, which all lexicographers agree in its root meaning to be "immerse" or "dip" thus really symbolizing death and resurrection.

How Christ Viewed the Ordinance.

Now what emphasis did Christ himself in his baptismal act in the Jordan put on these matters? When Jesus applied to John the prophet shrank back protesting. "I have need to be baptized of thee, and comest thou to me?" But Jesus answered, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Jesus here indicates three things: (1) That something which he calls "all righteousness"—that is, of course, evangelical righteousness as opposed to legal, must be fulfilled; (2) that the ceremonial chosen by him must be such as becomes or befits or symbolizes that kind of righteousness; and (3) that there is a form or manner of symbol that epitomizes it all.

In evangelical righteousness I can conceive but three factors: (1) That Christ died and rose again vicariously in our behalf; (2) that we personally and subjectively are also to die to self and sin and rise with him—"Thus it becometh 'us,' corporately, to die and live with him; and (3) at the end of our careers we are either by death or translation to pass into the invisible world and be completely glorified with Christ's own glory, be "like him." Such an outcome of righteousness and nothing less, Christ declared "becometh us."

Coming to the symbol, the rite, the ceremonial that would best set this forth in object lesson form Christ uses one word: It is the word "thus," an adverb, which implies a definite manner or form of action. By this word "thus," he meant to say, "thus by a process of dying and living again, which my act in the Jordan symbolizes, this whole matter of realizing evangelical righteousness for myself as the new Head of the race, and for my followers is to be attained."

Let no one say that this righteousness comes through the act of baptism, as if the ceremonial act could do anything for the soul. Nay, nay, but it is the deeper thing symbolized by this formal act that has the saving efficacy in it. This is anything but ritualism or legalism.

Interior Meaning Emphasized.

To conclude, the function of the New Testament interpreter on this matter is to bring out and make clear the interior meaning of the symbol. When then will men cease in terms of legalism or ritualism to talk of what men must do as if in mere obedience to formal law, whereas renewal by the divine spirit through the power of Christ's death and resurrection is the deeper thing implied. Baptists are to enforce nothing by statutes or by human authority, but they are to seek to constrain to a loyalty "even unto death" those who profess to know and follow Christ, not because they must, but because they wish and will thus to do.—Watchman-Examiner.

The new Baptist College at Marshall, Texas, has four hundred students this year. President Watters has resigned.

"THE UNION MOVEMENT."

(I. J. Van Ness, Cor. Secy.)

The Sunday School Board is now ready with a new booklet by Dr. J. F. Love entitled "The Union Movement." This is a very important contribution at this particular time. Coming from the corresponding secretary of our Foreign Mission Board it must have peculiar force. It deals with the movement in foreign missions which would seek to interdenominationalize all such endeavors, or rather to reduce to a minimum the denominational initiative and intensity in mission work.

Dr. Love has written with candor and yet in the right spirit. He has been more than ordinarily careful in the preparation of the book, and it is now frankly offered to the brotherhood as a statement of existing conditions. It should have a wide reading and will make a profound impression. The price of the book is 75 cents.

I find myself greatly interested in this discussion because it has revived my recollections of the movements of the last decade in the Sunday school world. Ten years ago there was an equally pronounced effort to completely interdenominationalize the Sunday School movement. Fortunately denominational co-operation was forthcoming, and these efforts were brought to naught. Today we all know that we are better off, and that the cause of religion has been advanced.

At this time when the Sunday School is so greatly needed it is much more effective because it is under denominational control and direction instead of having its efforts dissipated. We have been able denominationally to mobilize our Sunday Schools far and wide; something that no interdenominational movement ever did for it touched the high places only. In this section of the country today it is clearly recognized, not only by Baptists but by Methodists as well, that the denominations are doing more for themselves in a Sunday School way than was ever done for them in any other way.

The situation with which Dr. Love deals is very much like the one we had to deal with, only it is out of our sight and, therefore, more difficult. I believe that his message is not only timely, but also along constructive lines and points out the better way.

WHAT KIND OF SERMONS WILL MEET THE NEEDS OF THE PRESENT DAY AND BRING THE GREATEST RESULTS TO THE KINGDOM OF CHRIST?

(Jas. B. Quin.)

Somebody has said that a sermon is the presentation of Christ to sinful men in such a way that they will fall in love with him.

Now, if this be true, and I have no reason for saying that it is not, then the sermon must above all things be thoroughly scriptural. I do not mean that it shall necessarily be full of scriptural quotations, yet this isn't objectionable by any means, I like it, but I mean that its texture—its very make-up must be of the word of God. As water is the element in every beverage that cools and quenches the thirst so it is the blessed word

of God that gives force and helpfulness to the sermon. As a rule people go to church to get a message from God and to worship Him, not to be taught metaphysics or history or some thing of the kind. If indeed a man should attend our services with such a thing in his mind, why it should be our duty to disabuse his mind of such an idea by giving him a gospel sermon. The sermon that is not scriptural is missing the end for which it was intended.

Again, the sermon that will meet the needs of the present day and bring greatest results to the kingdom of Christ must be adapted to the needs of the hearer—Paul said: "I am become all things to all men, that I may by all means save some." The blessed gospel of our Lord is many sided and far-reaching and the sermon should present that phase of it which is most needed and best fitted to the particular hearer.

The subject and object are clearly set forth in the definition at the outset of this article: Christ the subject and the need of the hearer the object. The sermon must be food for the soul and encouragement for the heart.

Jesus must be presented in such a way as that the sad heart may go back to a desolate home comforted. Oh the sad mothers who are going to church today—they must have a message. Jesus must be presented in such a way that the tired heart may go back home encouraged to take a fresh hold on life, that the tempted man may be strengthened to fight his temptations more heroically. Oh brethren our sermons should so be adapted to the needs of our hearers that they will be inspired to live closer to our blessed Lord. The sermon should speak to men of the things of today in the language of today in their relation to the living Christ of today. Martin Luther said: "I try to preach so that my sermons will be clear to the servant girl in the back set. If I succeed in doing this, I know that Philip Melancthon in the front seat will understand them." If he were living today and were preaching in the average city and town church, he would not have to worry about being heard by the man or the woman in the front seat, because as a rule they are not there.

Finally, the sermon to bring greatest results to the kingdom of Christ must have a life in it. How much the man in and behind the sermon counts. People must have confidence in the preacher if sermon he preaches reaches the spot. It is the great heart throbbing with love for humanity and the great will determine to help that gives force to the sermon and drives it home.

It is said that Billy Sunday's power lies partly in the fact that he clothes the old Bible truths in flesh and blood and makes them live again before the eyes of his hearers.

Now to do this sort of preaching the preacher must study God's word in its relation to the great needs of humanity and fill himself full of it. He must go to God with his heart crying out at the thought of his brother's need and his own unworthiness and God willingness to help. He must go with the Holy Spirit's power fresh upon him to deliver God's message to a waiting and needy congregation.

Mississippi Woman's Missionary Union Page

MRS. P. I. LIPSEY, Editor, Jackson
 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building & Loan Fund, Oxford
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 Recording Secretary, Mrs. Rhoda Enochs, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

REMEMBER THE W. M. U. STATE
 MEETING JUNE 18-21, NEW
 ALBANY, MISS.

Say ye to the righteous, that it shall be well with him.—Is. 3:10.

The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.—Rom. 8:18.

When I said, my foot slippeth; thy mercy, O Lord, held me up.—Ps. 94:18.

A PRAYER.

"Father, hear the prayer we offer!
 Not for ease that prayer shall be,
 But for strength, that we may ever
 Live our lives courageously.

"Not forever in green pastures
 Do we ask our way to be;
 But the steep and rugged pathway
 May we tread rejoicingly.

"Not forever by still waters
 Would we idly quiet stay,
 But would smite the living fountains
 From the rocks along our way.

"Be our strength in hours of weakness,
 Be our wandering be our guide;
 Through endeavor, failure, danger,
 Father, be Thou at our side!"

A PROMISE.

When thou passest through the waters, I will be with thee; and though the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Is. 43:2.

The following suggestions, if carried out, will enable ALL of us to help to "Win the War."

WHAT CAN THE CHURCH DO?

1. Keep an honor roll of those in service—post conspicuously. Inspire all to loyalty. Encourage enlistment of volunteers.
2. Appoint good correspondents to keep them in touch with the church at home.
3. Send calendars, books, local papers and Christmas gifts to those in service.
4. Give the pastor leave of absence to visit the camps.
5. Keep the Y. M. C. A. secretaries informed of the men from your church.
6. Save on food, fuel and luxuries. Raise

a war fund to help in this great conflict.

7. Read from the pulpit the letters from those at the front.

8. Hold prayer meetings for them and remember special needs and individuals by name.

9. Welcome all those who serve the flag—especially those who represent you.

10. Remember that you are partners in a great cause and that your responsibility is as real as of those at the front. You will then share in the victory.

11. See that each soldier boy from your church is supplied with the certificate of church membership furnished by the Sunday School Board.—Royal Service.

LOAN FUND MEMORIALS.

Itta Bena W. M. S.	\$ 500.00
Hattiesburg First	500.00
"Mother" from "Children"	500.00
Longest	500.00
Jackson First	\$1,000.00

We rejoice to add the above Memorials to our lists printed some time since. There are several others we hope to add to this list soon; and quite a number of other societies, associations and individuals to be heard from; for we know ALL will want a part in this beautiful work.

FROM BROOKHAVEN.

Dear Mrs. Lipsey:

May the Morgan Memorial Circle of the Brookhaven W. M. U. have a little space in which to greet our friends and our new editress. We have just finished a month of such good work and we would like to have other Circles rejoice with us, and then, it may be that we will encourage others.

The first great event of our month was the program and social meeting, when we entertained the entire society. One of the best numbers on our program, so our seventy-five said, was a chorus in which we used every member of our Circle.

Perhaps some of the people do not know that we have a new pastor, Rev. J. A. Taylor. Here let us extend a most cordial invitation to our readers to come and hear him. Last Thursday night we went down to give Bro. Taylor and his family a surprise party. The cat had been held tightly in the bag, and no one outside of our Circle suspected our intentions, until Bro. Taylor responded to our knock. We carried our musicians with us, who with their horns and "fiddles" furnished music throughout the evening, except when we forgot our age and played "tin-pan," and "kitchen furniture change." When some of our ladies thought that it was time for them to return, we brought in our refreshments, which had been left in the church kitchen.

We have three business meetings and one social during the month. Our last Mission Study was "Romance in Nigeria." Our society has adopted the budget plan and outside of that, we have raised, in our Circle alone over \$50.00 during the past month. We have eighteen members with an average attendance of fourteen.

And now as we close, we ask our Heavenly Father's blessings on all the Missionary So-

cieties throughout the state. May He continue to bless the successful Circles, and may He add His blessings to the struggling ones.

Yours in the work,

MORGAN MEMORIAL CIRCLE,

Mrs. L. S. Kees, Chairman.

The district of the second vice-president of the State W. M. U., work, composed of the following associations: Calhoun, Chester, Chickasaw, Coldwater, Tippah, Deer Creek, Koseiuko, Oxford, Montgomery, Yallabousha, ion, Yazoo, Sunflower, will meet at Lexington April 10, 1918. Will all who expect to attend send in their names to Miss Bell Steigler, Lexington, at once that homes may be provided.

MORE COMING.

I see Mrs. W. A. Roper's suggestion to start a building fund for a W. T. Ratliff Memorial Baptist Church at Clinton, Miss. I think that a good idea. And you can put me down for \$25.00 to start with and if I keep my health and everything goes well with me, some more.

H. S. ARCHER.

CONVENTION BOARD DEPARTMENT.

(Continued from Page Five.)

would say that the divine inspiration of the Scriptures, the Deity of Christ, the all-sufficiency of the Atonement for the sins of men, justification by faith, regeneration by the Holy Spirit, the resurrection of the dead, and the final judgment should constitute the basis of our preaching. In connection with this we should emphasize soul liberty as a fundamental principle for which Baptists stand, and the Bible as the only source of authority in matters of doctrine and practice.

These things, however, should not be emphasized as ends within themselves. They should be stressed as means looking to the redemption of the race. *Therefore our emphasis of the fundamental doctrines and principles for which Baptists stand, should be used as a means to arouse our people to the evangelization of the world.* Our doctrines are worthless if they do not produce a life of service.

The final goal of the Gospel of Christ is the redemption of the world. The ultimate reach of the saving powers of the Kingdom is the "every creature" in the great commission. The superlative duty imposed upon the churches of Christ is the evangelizing of the nations of the earth. Christians are the salt of the earth and the light of the world, and every doctrine and promise is a basis for an appeal for the salting and lighting of the world. To preach the Gospel to all the world, beginning at home, is the one purpose for which the churches exist. To Baptists under God belongs the glory of beginning the grand enterprise of missions. Let them then put the supreme emphasis where it belongs and show the world that the principles which they hold are divinely fitted for the salvation of the world. Let them also learn that the best way to contend for the faith is to propagate it.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

B. Y. P. U. song, begun by a B. Y. P. U. worker make it part yours by writing another verse to it, send the verse you write in to your state secretary and of all that come in he will select the best to give the song not more than three or four verses.

Sung to the tune "Columbia the Jem of the Ocean," or "The Red, White and Blue."

"B" stands for Baptist always;

"Y" "P" young people true and brave

"U" is for union we're together

In the cause we must help to save.
We're in service to fight for the Master
We will serve in the field He Calls
us to;

There is joy in the service that we
render

Three cheers for the B. Y. P. U.

Three cheers for the B. Y. P. U.

Three cheers for the B. Y. P. U.

There is joy in the service that we
render,

Three cheers for the B. Y. P. U.

DAILY BIBLE READINGS.

In "Reports from the field," at the convention the majority of our B. Y. P. U. represented reported that the hardest point in the standard of excellence for them to reach is the Daily Bible Readings. That has always been

the case, and one reason was that our readings have in most instances been too long. That was an excuse rather than a reason for not reading God's word, but to meet that excuse the readings have been shortened to a three minute reading, even the slowest reader can in three minutes' time read the topic for any day. Put that statement to a test.

Our topic for this week and next is John 3:16.

God so loved the world that He gave His

Only begotten

Son that whosoever believeth in Him should not

Perish, but have

E-verlasting

L-ife.

QUESTIONS AND ANSWERS.

Question—What does spizzierinkum mean?

Answer—PEP Personal, Enthusiastic, Performance.

Question—The statement has been made that any three months is counted as a quarter. Does that mean that our Union can reach the standard, say for March, then in April fall off in some point, but in May and June they reach the standard again. Will that count as a quarter in being recogniz-

ed as a standard Union?

Answer—No. Any three consecutive months are counted as a quarter regardless of what months they are.

Question—I have just been elected as corresponding secretary of our B. Y. P. U. Will you please tell me what my duties are?

Answer—(1) You are to do all the general corresponding for the Union, such as writing to the boys in camp from your B. Y. P. U. If any one of your members move to another town or go off too school write to the pastor of that town or rather to the president of the B. Y. P. U. and tell them about this member, write invitations to prospective members, etc. (2) Write up any special meeting, entertainments, study class work, election of officers, extension work, anything that your B. Y. P. U. has done or is doing and mail it in to your state secretary for publication. (3) If your B. Y. P. U. is properly organized you will be chairman of the social committee, whose duty it is to meet and greet everybody, every Sunday at your B. Y. P. U. meeting and to plan for your social every quarter or oftener if necessary.

KILMICHAEL B. Y. P. U.

It is very gratifying to know of the B. Y. P. U. work that is being done in our Agricultural High Schools in some of our counties. Kilmmichael B. Y. P. U. is ministering to a large part of Montgomery county, because they have enlisted a large number from the Agricultural High School and when

these young people go back home it will be to organize in their home church a B. Y. P. U. This hustling union is also doing a great work of extension, going out on Sunday afternoons and organizing unions in country churches.

They have just finished their study course taking the B. Y. P. U. manual, the class meets each evening in the Agricultural High School chapel with a good attendance and fine interest.

YOU CAN'T DO YOUR WORK OR THE LORD'S WORK IF YOU HAVE A BILIOUS HEADACHE.

To be active mentally and physically and do the most good for yourself and those about you in this world, you must get rid of biliousness, headaches, constipation, sour stomach, etc.

Most such troubles come from an inactive liver. Get a 25c bottle of Bond's Liver Pills. Take one each night for two or three nights, then one as needed. They will stir up your torpid liver and will help your system eliminate the poisons that have been holding you back just as if you had brakes on.

You'll feel like a new person, all tingling with new life. Bond's pills are better than calomel. If your druggist cannot supply you order direct or send for free samples.

BOND'S PHARMACY, Little Rock, Ark.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

WHEN WRITING OUR ADVERTISEMENTS PLEASE MENTION THE PUBLICATION



Will You Send Relief To These Sufferers?

Through the Foreign Mission Board? ONE MILLION DOLLARS needed by May 1st. Our Need! Our Ambition! There is endless suffering, ignorance and wretchedness among the heathen which cry to us for relief.

The Foreign Mission Board has achieved gratifying results in its 73 years of work. Its evangelistic, educational and medical workers are reaching thousands each year, and as their work broadens, there is need of greater funds, or it must halt and suffer peril.

WILL YOU SEND RELIEF, BY RESPONDING MOST GENEROUSLY TO THIS APPEAL OF YOUR FOREIGN MISSION BOARD?

Will you lead in your congregation and inspire others to follow your example? Will you work for this great Spring Drive? Will you assist the pastor and serve on his committees to make this campaign a grand and glorious success? This is no time for half-hearted effort or half-way giving.

Come to the aid of your missionaries who have only you to count on. Help your church to subscribe its full quota of the Million Dollars by May 1st, 1918.

J. F. LOVE, Cor. Sec'y.
FOREIGN MISSION BOARD,
SOUTHERN BAPTIST CONVENTION,
Richmond, Virginia.



Ginners: Buy Early!

Owing to pressure of war conditions the necessity for ordering immediately, to insure deliveries, is more insistent than ever.

Ginners, buy the Best. Our MUNCIE SYSTEM of ginning cotton offers you this year the choice of six separate and distinct outfits, any one of which can be adjusted to meet your individual needs and preferences. It will give your customers the big payout they will demand in account of the high price of cotton; and give you the productive capacity which will offset your increased operating cost.

Write your needs today to nearest Continental sales office.

**CONTINENTAL
GINNING COMPANY,**

Sales Offices:
ATLANTA, GA. BIRMINGHAM, ALA.
CHARLOTTE, N. C. DALLAS, TEXAS.
MEMPHIS, TENN.

SALT IS FINE FOR KIDNEYS, QUIT MEAT

Flush the Kidneys at Once When Back
Hurts or Bladder Bothers
—Meat Forms Uric Acid.

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid which clogs the kidney pores so they sluggishly filter or strain only part of the waste and poisons from the blood when you get sick. Nearly all rheumatism, headaches, liver nervousness, constipation, dizziness, sleeplessness, bladder disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage or attended by a sensation of scalding, get about four ounces of Jad Salts from any reliable pharmacy and take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia and has been used for generations to flush clogged kidneys and stimulate them to activity, also to neutralize the acids in the urine so it no longer causes irritation, thus ending bladder disorders.

Jad Salt is inexpensive and cannot injure; makes a delightful effervescent lithia-water drink which all regular meat eaters should take now and then to keep the kidneys clean and the blood pure, thereby avoiding serious kidney complications.

THE SUNDAY SCHOOL BOARD'S WORK IN THE CAMPS.

(I. J. Van Ness, Corr. Secy.)

The Sunday School Board began its work among the soldiers over a year ago. When the militia was first called out we prepared ourselves to distribute testaments free of charge through all Baptist workers. The Convention last year laid upon us in connection with the Home Mission Board the task of providing for the cantonments which were then still to be erected. As is well known, these cantonments are now in successful operation and a majority of them are located in the South.

Our activities have consisted in the distribution of printed matter and many lines of work have opened before us. 1. We have distributed about 50,000 Testaments, most of these being superior in binding to any other Testament given away in the camps; 2. We have printed and distributed some 10,000 copies of the Traveling Church Letter; 3. We have distributed two large editions of a special quarterly called "On the March With the Master," and containing daily Bible readings based upon the Sunday School lessons; 4. We have furnished large quantities of our Bible Class Quarterly for Sunday School work in the camps; 5. We are now printing special camp stationery for all the Baptist Camp Pastors—some 60,000 single sheets; 6. We have given thousands of copies of our regular tract issues; 7. We have been able to meet special requests for lantern-slides, band music, books, etc.

We have offered all these supplies without cost to every Baptist worker in the camps. We have tried to make the Baptist Camp Pastor the medium through which we have approached the camps, but we have refused no request for any of these supplies. They have been given freely to Y. M. C. A. workers, to Presbyterian, Methodist and Lutheran preachers and chaplains, as well as to Baptist, for all of them reach our Baptist boys. We have tried to be prudent but never so prudent as to hamper any of these workers among the soldiers with unnecessary red-tape. Our work has been flexible enough to let us do the thing that needed to be done as quickly as possible. In all the Board will spend approximately \$15,000.00 for this work during the present Convention year, and all of this has come out of our earnings.

Perhaps I may be allowed to say a personal word in this connection. In trying to do our share of this camp work I have been brought into personal intimacy through correspondence with the Baptist Camp Pastors. It has been my purpose to send them appreciative and encouraging letters and to do everything possible to help them, for I have come to know the great value of their work. They work under great difficulties but with wonderful opportunities. Their reward is in seeing the immediate fruitage of the work they try to do. Some day they will be still happier when they see the far off fruitage, as they surely will. Many of them have come into the South from the North, but they have all come in the same spirit of earnest consecration. I never expect to be able to serve with a nobler set of men

than these Camp Pastors.

I would add just one word for the Home Mission Board. Dr. Green has been zealous, persuasive and untiring. We owe him much. I do not think Dr. Gray has ever shown his abilities better than in this camp work. He has had many difficult situations and his clear head, ready wit and pungent way of putting the truth has helped to secure our Baptist work and make it effective. The Home Mission Board should receive thousands of dollars over and above our usual contributions for this special purpose.

March 13th, 1918.

On February 27th the wires of Webster and adjoining counties bore the message, "General Bridges died today of pneumonia." His pastor, Rev. W. L. Hicks, his church and lodge immediately tendered their utmost sympathy and service to the heart-broken family.

Family and community mourn the loss of this noble Christian, gospel singer, loving son, father, husband, brother and friend.

Forty-one years he shared between Alabama first and Mississippi last, having moved near Slate Springs 20 years ago. His death ended 15 years of happy married life, having taken to wife Jimmie L. Vance last daughter of Confederate Veteran R. E. Vance.

Besides a loving wife to mourn his loss he leaves four bright little girls, aged parents, two brothers, a sister and many friends.

Remember the bereaved ones in your prayers.

HIS NIECE.

HEAR HIM.

Dr. W. A. Whittle, former pastor here, talked to a large congregation in our church Sunday night, March 24. His subject was "Watchman What of the Night." He gave us his war lecture. It is fine. He discussed the cause of the war and the outcome or victory. He handles the subject well and attractively. Any pastor having a chance at getting him before his people will do well to do so. The authorities on war publicity at Washington have asked him to give this at many places, even making dates for him in different states. If Dr. Whittle gets in reach of you use him. He is well posted on the subject and is a fine speaker. I write this for the good of the great struggle we are now in.

K. A. KIMBROUGH, Pastor,
Blue Mountain, Miss.

DUNCAN.

We have just closed the greatest meeting in the history of the Duncan Baptist Church, with Elder J. B. DeGarmo of Blue Mountain, doing the preaching and Prof. T. E. McCravy leading the singing. They are a great pair. They preach and they sing the blessed gospel. Twelve were received, eight of them for baptism.

The pastor was made happy over the gift of an automobile (I mean a Ford) by the church.

Duncan is seven miles north of Shelby, and is one of the noblest churches on earth. God bless church and people.

W. E. FARR, pastor.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save Your Hair! Get a Small Bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!



Baked in old-fashioned pan Baked in Pyrex
Bakes bread an inch higher

These loaves were made from the same amount of dough and baked in the same sized pans in the same oven at the same time.

Try this test yourself with any ordinary pan and Pyrex. You will be amazed at the difference!

When you cook in an ordinary pan, only one-third the oven heat reaches the food. All the oven heat floods through Pyrex. Every food baked in Pyrex is more evenly, thoroughly, deliciously cooked.

Dealers everywhere sell Pyrex. Each dish is guaranteed not to break in the oven. It lasts a lifetime. Try your first dish today. You will say it cooks so much better, is so much cleaner, so much more beautiful, that you will never again use an old-fashioned pan.

Send today for the free illustrated booklet, "New Facts about Cooking," Pyrex Sales Division, Corning Glass Works, 316 Tloaga Ave., Corning, N. Y.

Manufactured by the World's Largest
Makers of Technical Glass

PYREX
TRANSPARENT OVEN DISHES

"I Would Not Part with it for \$10,000"

So writes an enthusiastic, grateful customer. In like manner testify over 100,000 people who have worn it. Conserve your body and life first.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

WEAR IT 30 DAYS FREE AT OUR EXPENSE
Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, neuritis, nervousness, ruptures, constipation. Comfortable and easy to wear.

KEEP YOURSELF FIT
Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition. HOWARD C. RASH, Pres. Natural Body Brace Co. 289 Rash Building SALINA, KANSAS

**To Drive Out Malaria
And Build Up The System**
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.



IF YOUR CHILD IS CROSS,

FEVERISH, CONSTIPATED
Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, joyful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

TAKE PEPTIRON NOW

Needed in the Spring by Pale, Weak, Nervous People.

Peptiron is in the form of pills, chocolate-coated, pleasant to take, easily assimilated, and is the most successful combination of iron of which its makers, C. I. Hood Co., Lowell, Mass., have any knowledge.

You must have an abundance of iron in your blood if you are to be keen, quick and fit in the battle of life, overcome obstacles and know no such thing as failure. For several reasons lack of iron in the blood is more noticeable in the Spring than at any other time.

Besides iron, Peptiron includes peptin, nux, celery and other tonics, nerve helps and digestives. It gives strength, color and body to the blood; reddens pale cheeks, steadies the nerves, improves the digestion, nourishes and gives stamina to the whole body.

It is the tonic Spring medicine for and for your family.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

Parasitic Germs.

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers, SHUPTRINE COMPANY, SAVANNAH, GA.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDER CORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. H. H. Cox Chemical Works, Patchogue, N. Y.

BOILS and OLD SORES

Just you try Carboll. It relieves the pain, "softens" and "cleans" out the inflammation and heals. A good sized box costs only 25c at good drug stores. Write Spurlin & Neal Co., Nashville, Tenn., for free sample and literature.

MURINE Granulated Eyelids,
Sore Eyes, Eyes Inflamed by Sun, Dust and Wind quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes Etc. For Book of the Eye Free. Ask Murine Eye Remedy Co., Chicago

THREE MONDAYS.

(Ben Cox.)

The last three Mondays have been very eventful ones for the noon prayer meeting at our church and they will stand out vividly in the minds and hearts of noon meeting attendants:

Love.

On March 11 we were favored by the presence of Dr. J. F. Love, corresponding secretary of the Baptist Foreign Mission Board, Richmond, Va. Dr. Love said he had for quite a while been looking forward to the privilege of addressing the noon meeting. Those present were thrilled with his striking epigrammatic address.

Gambrell.

March 18, Dr. J. B. Gambrell, president of the Southern Baptist Convention, was in Memphis attending the conference in the interest of peace amongst the Negro Baptists of America. As we walked through the prayer meeting room that morning the Doctor said: "My heart often turns to these meetings." He took lunch with our working force, and brought us a very inspiring message on Prayer, giving thrilling incidents of his own varied experiences. Those who were fortunate enough to be present will not soon forget this unusual occasion.

Dement.

Monday, March 25, Dr. B. H. Dement was in Memphis enroute to New Orleans from a tour of inspection of Bible Schools in New York, Boston, Chicago and other cities, collecting data for the starting of our Bible Institute in New Orleans, of which he is president. It was a great joy to have Dr. Dement with us. My mind went back to 1897, at which time we were classmates in the Seminary at Louisville, Ky. Our people were very strongly impressed with the striking personality of this consecrated Christian gentleman and his address on "Unanswered Prayer" was very helpful to those who heard it.

RESOLUTIONS OF RESPECT.

Whereas, God in His wisdom has seen fit to call home our beloved friend and sister, Mrs. Sallie Barlow of Hopewell, Miss., which occurred on September 11th, 1917, at her home, and we the members of Hopewell W. M. U. feeling the deep regret of her loss to us, do hereby pass the following resolutions:

Resolved, First, That in the death of Sister Barlow our community has lost a good woman, our church a faithful member, her family a devoted wife and mother. May the memory of her many virtues long linger with us, for "Blessed are the dead who die in the Lord."

Resolved Second, We tender our sympathies to her family and all her loved ones, and point them to the hope set before them, inspiring them with assurance that their loved one has entered upon true rest and reward of the upper and better kingdom.

Resolved Third, That a copy of these resolutions be published in a local paper, a copy be spread upon the minutes of the W. M. U. and copy be sent to the bereaved ones.

MRS. C. G. GATES,
MRS. PHIL RENNO,
MRS. EARL DAVIS,

Committee.

MY DARLING MOTHER.

Mrs. J. M. O'Neal, Jan. 13, 1848, May 18th, 1917.

Back in the days of long ago,
When hearts were fond and true,
When everyone was true as steel,
And all true friends to you,
When folks were folks with open homes,

And hearts enriched in love,
A babe was born in Dixie Land,
"An Angel From Above!"
She soon was known as Sarah Beard
A child so pure and sweet
That no one doubted that she lived
At Jesus' Blessed Feet.

Her life was short upon this earth;
Her years, Three score and nine,
But in the realm of her sweet life
True love and life combine
So from a child she trusted Christ,
As Saviour, Lord and King,
And her pure life would make a song
Which angels fain would sing!

Her voice was like the mellow brook!
Her heart so full of love,
Her face was like the sunny sky:—
Her form the snow-white dove!

The lily has its sunlit glow;
The diamond its glare,
The violet its perfect hue—
But none with her compare!
No rose e'er bloomed so pure and sweet
As she in memories
Of all who knew and loved her best—
Such thoughts are ecstasies!

But best of all it seems to me,
She was my mother rue,
And not a task she ever shirked
That Mother Dear could do!
Her life was filled with many cares
For loved ones, friends and home—
She bore her burdens with a prayer
"Til Jesus bade her "Come!"

Her deeds will live forevermore;
Her life, eternity
Her love doth blossom as the rose
Where Heaven's hosts can see,
She's now with Saints in Glory Land
At Jesus' Blessed Feet.
And our loss is Heaven's gain
Of her true life so sweet.
So Goodbye Mother, 'til we meet
In "Thy Sweet Home Above!"
We still shall feel thy loving care
And blessings of thy love
We love thee for just what thou art
And what for us you've done:
And when we've praised thee all we can
Thy praise is just begun!

—Carl Monroe O'Neal.

**Calomel Today
Sick Tomorrow**

Dose of Nasty Calomel Makes You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury, Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

Self-Poisoning

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles, 50c. Manufactured by Van Vleet-Manfield Drug Co., Memphis, Tenn.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pain of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WAE-NER DRUG COMPANY, Nashville, Tenn.

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from SHUPTRINE COMPANY, SAVANNAH, GA.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 12, 1917.

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

Southern Baptist Convention

The Sixty-third session (seventy-third year) of the Southern Baptist Convention will begin at 10 a. m., Wednesday, May 15, 1918, in the city of Hot Springs, Arkansas.

Preacher of the convention sermon, W. H. Geistwelt, D. D., Missouri; or his alternate, C. H. Pinchbeck, Maryland.

The sessions of the convention will be held in the Municipal Auditorium, and the office of the secretaries of the convention, for the enrollment of delegates, will be open in the Eastman Hotel, on Tuesday, May 14, 9 a. m., to 5 p. m., and on Wednesday, May 15, from 8 a. m. until the convention is called to order at 10 a. m.

All representatives, whether financial or associational, are earnestly requested to present their credentials and be enrolled as soon as possible after arriving in the city. Please do not wait until the last minute.

Representatives, after being enrolled, will be furnished with a badge, without which the ushers will not admit them to the floor of the convention.

State secretaries can greatly aid us in securing rapid and correct enrollment by reporting on their arrival at the office of the secretaries.

OLIVER FULLER GREGORY,

WRIGHT C. MOORE,

Secretaries.

JAMES BRUTON GAMBRELL,

President.

WOMAN'S MISSIONARY UNION.

The thirtieth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Hot Springs, Arkansas, May 15-20, 1918. Twenty-five delegates in addition to the State W. M. U. vice-president, may be seated from each state. It is sincerely hoped that many visitors as well as delegates and vice-presidents, will be in attendance. An informal conference of W. M. U. vice-presidents will be held on the day previous to the annual session of the W. M. U. executive committee. Exact time and place will be given with other announcements.

The Margaret Fund committee, the Boards of the W. M. U. Training School and the W. M. U. Executive Committee will hold their regular annual sessions before the regular session of the annual meeting is called to order on Thursday morning, May 16. The time and places of these sessions will be announced later. Information will also be published later concerning the time and place of the conference with our missionaries, the W. M. U. annual sermon and the meeting of the W. M. U. Secretaries' and Field Workers' Council.

MRS. W. C. JAMES,

W. M. U. President.

KATHLEEN MALLORY,

W. M. U. Corresponding Secretary.

RAILROAD RATES.

The Southwestern and Southeastern Passenger Associations decline to make a special tariff, but recommend purchase of All-Year Round Trip Tourist Rates.

We have not been furnished with

these rates by states; so would suggest that all who contemplate attending the convention ascertain from their local ticket agents the rate from their nearest coupon station. Those who hold orders for clerical rates can save something by purchasing clerical tickets to some Mississippi River gateway point, such as St. Louis, Memphis or New Orleans; and purchase regular round trip tourist tickets from there. These tickets allow greater privileges of stop-over, and time in transit, than the usual convention ticket.

CAMP BEAUREGARD.

I have just finished reading the Record by candle light. No electric light, no lamp light, just a candle light out here on the artillery range, fifteen miles from Camp Beauregard.

Yes, we have service out here. Last night, (Saturday night) we had a mountain top experience in two ways. We built a big bonfire on top of highest hill on the range and at sounding of church call we gathered for services. Dr. Wall standing in choir for a pulpit, preached one of most heart-searching and uplifting messages we have had. Dr. Provine whom One Hundred Fortieth Field Artillery is always delighted to see, followed Dr. Wall with a touching appeal and assurances to us that the folks back at home are thinking of us. We love to feel that way.

Tonight, (Sunday night), Prof. Edgar Goldbold of La. Baptist College, favored us with a most splendid address. Be it said to credit of our band under Mr. McDonald, that it is always there with the goods.

Fraternally,

J. C. RICHARDSON,

Acting Chaplain 140th F. A.

COLLINS.

J. B. Collins was born April 5, 1840, and passed to his heavenly home March 6, 1918. He was one of the heroes in gray and served well as a soldier. He was mayor of the town of Utica for about twenty years and served until death.

Brother Collins was a faithful member of the Utica Baptist Church, and was always interested in the welfare of the church. He leaves a wife, one son two daughters and several grandchildren to mourn his departure; one son having preceded him to the great beyond.

N. A. EDMONDS.

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GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

JESUS REQUIRES CONFESSION AND LOYALTY.

March 8:1-9:1.

Lesson for April 14.

Motto Text—"If any man would come after Me, let him deny himself, and take up his cross and follow Me" (Mark 8:34.)

Lesson Connection—It is not definitely known how long between last lesson and the present one. The first part of the lesson (vs. 1-2) occurred during the withdrawal of Jesus into Decapolis where last lesson occurred. The incident of vs. 22-26 occurred at Bethsaida. The latter and main part of the lesson took place near Caesarea Philippi to the north of Capernaum.

Since the heart of the lesson is to be found in the last half of our lesson passage the incidents of feeding the four thousand and healing the blind man are passed over without comment. Dr. Maclaren well says of these lesson verses: "This passage has the announcement of the Cross as its center, prepared for on the one hand by a question, and followed on the other, by a warning that His followers must travel the same road."

I. Preparation for the Announcement (vs. 27-30.)

The eighteen months of Jesus' Galilean ministry had about come to a close. There came a transition in His training of the disciples. Jesus began to teach and prepare them for His death on the Cross. His prepares them on this occasion for the announcement of His approaching death by certain pointed questions.

1. The Questions—"Who do men say that I am?" Popular opinion was divided. Some thought Him John the Baptist; some Elijah; others though Him one of the prophets. But Jesus was not so much concerned at this time about the popular opinion of Himself as He was about that of His immediate disciples upon whom would fall the responsibility of carrying forward His work after His death. It mattered much what they thought of Him. It was vitally essential that they should properly understand Him. So the pointed question came. But who say YE that I am?"

2. The Answer—"Thou art the Christ," the spokesman of the disciples answered. Matthew adds to the above answer, "the Son of the Living God." The great truth of this significant confession did not come out of man's wisdom, but it was, as Matthew informs us, a supernatural revelation from God. About this paramount truth must be built His church. The proper interpretation of the Person of Jesus is vitally essential to the building of His church out of individuals. His church could never be built about Himself interpreted as John the Baptist, nor as Elijah, nor as one of the prophets. But Himself interpreted as the Messiah of Old Testament prophecy, the Son of God, was and is the conception about which His church is to be built. So the confession of Peter involves more than formal confession. It involves the supernatural revelation of Jesus as God's Son to the individual heart. It

involves the personal experience of Him as the Savior-Son of God in the individual heart. Growing out of this supernatural revelation and this personal experience is the obligation to confess Him publicly. For prudential reasons the disciples were charged not to advertise this fact now. It would only increase the opposition of the rulers to Him. Then again while these disciples understood Him correctly so far as He is the Messiah-Son of God, their information and revelation are incomplete. They must understand these profound truths in the light of the Cross.

II. The Announcement of the Cross (vs. 31-33.)

With the conviction that He was the Christ, the Son of God, firmly fixed in the apostles' minds, the time had come to fix their attention upon Himself as the suffering Messiah. This was their most difficult lesson to learn. To believe on Him as the Christ and the Son of God is indispensable to His church-building program. But the Cross is to be the great fundamental fact in the experience of men. This truth they must learn however difficult the lesson. So He began at this time to teach them openly, and no longer by intimation, that this Jesus whom they interpreted as the Christ, "must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again."

1. The "must" of the Cross—There was a divine necessity in the sufferings of Jesus Christ for the sins of the world. But the divine necessity did not grow out of any obligation on the part of Jesus to save men. Nor was it necessary at all for men to be saved. The divine necessity which moved Jesus to the Cross was the consistent exercise of divine love toward sinful men. God loved; Christ loved, fallen man, but his sin stood in the way of the consistent exercise of that love. The Cross removed the obstacle. Hence He "must" suffer.

2. The poor student—We are not told how apt the other disciples were as students in grasping this suffering phase of Jesus' Messiahship. But Peter stands in the lime-light as a rather stupid student. He began to rebuke Jesus for His pessimistic view of the future. Peter not only shows his inability to grasp the significance of the suffering program of Jesus, but he also shows himself utterly at cross-purposes with such a program.

Jesus was not very complimentary to His student Peter. He administered a severe rebuke to him—"Get thee behind Me Satan: for you have failed to reach up to God's idea of this matter. The devil had tried at the beginning of His ministry to divert Him from the Cross. He tries again through His disciple. What opposite extremes in this man! A bit ago the medium of God's supernatural revelation; now the medium of Satanic communication. But the intense love of the impulsive disciple for Jesus

covers a multitude of faults.

III. Discipleship in Relation to the Cross (vs. 34-38.)

Three fundamental facts in these verses are view in the light of the Cross:

1. The law of discipleship—"If any man would come after Me, let him deny himself, and take up his cross and follow Me." Space permits only a brief reference to three phrases in this law of discipleship. First, denying himself. Jesus means no more no less in this statement than saying "No" to self. One thing is true, a man will be mastered BY self or he will be master OF self. This part of the law of discipleship demands that one be master OF self. Second, taking up his cross. It is not Christ's Cross that one is to take up. His sufferings stand alone, incapable of repetition, and needing none; but each follower has his own." I venture to state that the cross of every true and would-be disciple of Jesus which the individual is urged to take up here is the cross between the will of the individual and the will of Jesus Christ. That settled, all is settled. To take up the cross between my will and the will of the Master is to slay the life of self, to crucify "the old man." Third, follow me. When one has said "No" to self, and taken out the cross between his will and the Lord's will he is indeed following the Master.

2. The true life—"For whosoever would save his life shall lose it; and whosoever shall love his life for my sake shall save it." Evidently life is used in two distinct senses here—that life apart from God; that life of fellowship with Him. In the effort to save the life apart from God the true life is lost. In the renunciation of the self-life for Jesus Christ the true life is gained. The true life is seen and experienced in the light of the Cross.

3. The worth of the true life—"What shall it profit a man if he gain the whole world and lose his own life?" Expositors are at variance as to whether the word translated life here means LIFE or SOUL. It matters little which view one takes. It is the true life in question here, and that life is the life of the soul in fellowship with God, whether here or hereafter. To lose it here is to lose it hereafter. To lose the life is to lose the soul both for time and eternity. Let the astute mathematician solve this problem in profit and loss—"What shall it profit a man if he gain the whole world and lose his own life?" What is a world worth? Compute it in dollars and cents. This is an insignificant sum as compared with the true life of one man.

REVIVALS: ANCIENT AND MODERN.

"A transition upon us. And the 'old time revival' would no more fit itself wholesomely into present day conditions than would a twentieth century revival have fitted itself well into a meeting in the days of our ancient forefathers." The above, under quotation marks, is a clipping from the "Record" of March 21, 1918, under the caption "The Pasto-Evangelist."

If the brother's comment has reference to "Christian Revivals" we don't know where he finds the difference. We have the same God, the same Savior and the same Holy Ghost with

the same poor, weak, humble and unworthy human instrumentality to cope with the same world of human depravity. Men, women and children are saved just like they were in old times, by conviction and conversion: all of the Holy Spirit. The convicted person, mourns, struggles and prays just as of old and when God speaks peace to their troubled souls they rejoice with unspeakable joy and sometimes shout; but the shout is sometimes suppressed because refined society (so-called) disapprove of such demonstrations in the twentieth century. We frankly admit that the "old-time" or "modern" revival of the genuine quality differs materially from the later-day counterfeits so prevalent with the world and so popular with the fastidious elements of society. The "Holy Ghost" revival is accompanied with tears, weeping and a mixture of joy and sorrow with a power that quickens to light, life and immortality. The counterfeit revival is gauged by a cold, stiff formality, so precise as to be felt as an ice-poultice. We should be very careful in classifying religions and revivals.

J. M. HUTSON,
McComb, Miss.

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There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these rosy spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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Calotabs, the newly perfected calomel, is absolutely purified from all of the unpleasant, sickening and dangerous qualities of the old-style calomel. The new Calotabs are rapidly taking the place of the old-style calomel tablets, as they are much more effective as a liver cleanser and system purifier, yet are entirely free from all objectionable qualities.

The new Calotabs are sold only in original, sealed packages; price thirty-five cents. Your druggist recommends and guarantees them.

SOLDIERS AND SAILORS GET COMFORT That makes them fit for the hard work in camp and trenches, at sea or on marches, by using Allen's Foot-Ease, the antiseptic powder to shake into the shoes. It takes the friction from the shoes and freshens the feet. Allen's Foot-Ease has been the standard remedy for 25 years for relief of callouses, tired, aching, sweating, swollen feet, and makes tight shoes feel easy. The Plattaburg Manual advises the use of Foot-Ease each morning. Try it today.

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SALESMEN WANTED: Owing to conditions brought about by the war, we have a few well worked territories open and will be pleased to hear from interested persons. Applicant must be exempt from draft.

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Department of Evangelism

(R. S. Gavin, D. D.)

There is not much of real value in a mere meeting—a meeting that is merely brought into being for its own sake—a meeting that doesn't grow out of, and gather about, some definite purpose and program.

The difference between a meeting that is "just trying to be for a few days"—but with no definite purpose to be realized, except "two services daily" until it closes, and a meeting that is being conducted as the definite means to some definite end, is all the difference there is between failure and success.

A series of revival meetings, if brought into being by the right spirit, is an embodied prayer—rather, it is prayer in serious, solemn action. And if the old adage be true, that "actions speak louder than words," then the right kind of a revival is the loudest kind of praying.

But the Master says this about praying: "Ask, and it shall be given you." Which means, I take it, that, all things else being right, God gives us exactly what we ask Him for when we pray—and, therefore, when we pray He wants us to ask Him for something—not something generalized—but something just as definite as we are able to make the request.

Let us remember, then, that when we begin planning for our meeting, we are planning a prayer. And just like all other prayers, this prayer—the revival meeting itself—must be definite and specific.

Yes, a meeting, and a meeting with a purpose, are two things—and as different as "travelling" and "going somewhere." The individual who is merely "travelling" is liable to go anywhere, or nowhere—he merely follows the most attractive "pull" or is pushed along lines of least resistance.

But he who is "going somewhere" is different. All "pulls" draw alike to him, except the "pull" of his objective; and the greater the "push" to divert his course from its objective, the greater are his determination and effort—that that objective shall be reached—and that regardless of what it costs him.

Or, to change the figure just one sentence: A plan is an indispensable thing in the erection of a good and satisfactory house. It is just as indispensable to the right kind of a good revival.

Have your revival, then: but have it for something.

1. *Maybe, to revive your membership.*

Very well. All our churches need revivals for that purpose. We ought to have more of that kind than we do. My judgment is that one of the main reasons for the disappointing results of so many of our revivals is the sad fact that the churches holding them needed a revival among their own members far more than they needed the things they stressed most and worked for most during the meeting.

I remember a few years ago, our Bro. G. Gates of Laurel, had some Brother come to assist him in his meeting; and they ran through the entire series without giving an op-

portunity for church-membership—and so wrote it in the "write-up" of the meeting when it was passed. And then some of our Baptist editors, as I remember, criticised rather adversely such a course in a revival meeting. I haven't been able to this day to see any special grounds for adverse criticisms. And, so far as I am able to make out the case, Bro. Gates and his church omitted just one important thing—I may say two:

1) They should have advertised and emphasized in every good way possible that they were going to have a series of meetings with the special object in view of reviving and re-enlisting the members. Then all the preaching, all the singing and all the working, should have yielded themselves to the accomplishment of that objective until it was realized.

(2) They should have announced and emphasized also that the church would be glad at any time to receive into her fellowship those who might want to become members with them as a matter of conscience and duty—and that the pastor and visiting brother would be very glad to discuss these matters privately at any time with parties interested. This, you see, would be a standing, informal, and yet definite, invitation to unite with the church.

And yet, at the same time, it would not shift the emphasis of the meeting from the purpose for which it was brought into being.

For my part, I should like to see more—many more—meetings like Bro. Gates planned and held. Many a cold, indifferent church-member has eased his own guilty conscience by making good use of the seeming indifference of "sinners" under the appeal of the preached Word. What these need is a long protracted meeting, well planned and thoroughly advertised, and faithfully conducted—every service of which points its main finger straight into the face of his guilty conscience and declares,—"Tnou art the man!"

2. *Maybe, to put "pep" and grit and grace into the Board of Deacons.*

Such a meeting would be a new thing under the sun. But why not have some revivals—looking to the "building up more perfectly" of the diaconate?

The Deacons, as a board—not as individual members of the church, need something. Perhaps there are few things they need more than annual revivals in their behalf. It would result in two good things—both of them real blessings:

(1) It would arouse the deacons to a sense of their duties to their respective churches, and make them more determined to be faithful in their office.

(2) It would bring the church herself into greater sympathy and more fraternal accord with the deacons in their plans and work.

3. *Maybe, again, to bring about a reconciliation between estranged members.*

Many churches need just that kind of a revival. Certainly such a meeting would be one of the most delicate and difficult of all to hold. But such

a meeting is not an impossibility. Jesus once said, concerning the casting out of a certain kind of demon: "This kind cometh not out save by prayer and fasting." And this kind of a revival can be held and successfully, perhaps, in no other way save this.

But think what a mellowing, softening effect it would have, for the entire church to join itself together in prayer and fasting and faithful, consecrated work for the period of several days for the healing of the breach between alienated members.

4. *Maybe, to seek and to save the Lost.*

If so, then, Amen! That is, if that is the thing needed more than the others. Souls must be sought out and saved in Jesus Christ. And most of them are sought and brought to an acceptance of Christ during revival meetings.

Certainly, then, there are many, many good reasons for having a revival. So, anyway, my plea is this: When you have your meeting, not only seek to have a revival—but have a revival for something.

How We Raised Our Church Debt.

We raised it by having a revival in order to raise it. When I came to Corinth I found a \$1,700 debt on the building. It was in our way. Anything we would think of trying to do, the debt balked us. Finally I called our deacons together in a special meeting. I told them that it was my judgment we ought to have a revival, the main object of which should be the raising of our debt. We sat the time, and invited Bro. W. A. McComb to come to us as our helper. Our plans were to have a good revival, and on the last Sunday of the meeting have Bro. McComb put his ability and experience as a money-raiser into a fine collection—and wipe out the debt. But God did it differently.

Bro. McComb preached about as he usually does in a meeting—which, of course, was good. Very few times did he mention the debt. Not a single time did he preach what one would call a "money-sermon." But everybody knew why we were having the meeting. Soon it got all in the atmosphere that we were going to do the thing. I appointed a committee finally to propose ways and means to the congregation for the doing of the thing in a big and glorious way. Then somebody named privately his subscription; then another; and on and on the good work went. On the last Sunday of the meeting, instead of having to have Bro. McComb raise the debt, our committee brought in its report that every dime of the money had been subscribed already. And then we had a "love-feast," you may rest assured. There were many with us that Sunday morning from other congregations. They were free to say that it was certainly the most glorious meeting they had ever been in. And so, you see, in getting what we started out to get through the revival—the debt wiped out—we also got one of the most heavenly revivals our church has ever experienced. A few Sunday mornings after this happy close we burned our mortgage.

My Brethren, have something definite in view when you decide to have your meeting. If you will, and that something is right, God will come to your help in a miraculous way.



The Evening Line-Up

Both children and grown-ups, with coughs and colds, are all the better for a dose of Foley's Honey and Tar at bed time. It wards off croup, stops tickling throat, and hacking coughs, and makes an otherwise feverish, sleepless night of coughing and distress, a quiet and restful one.

BROWNSVILLE, TEXAS, Mr. Chas. Baker, writes: "My wife would not think of using any other cough medicine, as Foley's Honey and Tar is certain to bring quick relief. It is especially effective in cases of bad coughs, and we give it to our children and recommend it always as a safe remedy, for it contains no opiates."

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NEWS IN THE CIRCLE MARTIN BALL

The Clarksdale Church has gone considerably over the apportionment asked for Home Missions. The Foundation of the new church building is well on the way, and things are moving on nicely. All we lack is a little money to help us on.

We regret to note the departure of our dear brother, Rev. D. H. S. Cox to his heavenly home last week. His influence has been widely felt for the Master's cause in the Delta. Known and loved by all who knew him. He will be greatly missed from our ranks.

The Second Church, Little Rock, Ark., Dr. Calvin Waller, pastor, was destroyed by fire 27th of March. The church was erected five years ago at a cost of \$75,000. There was insurance of \$40,000 on the building. Pastor Waller says plans for rebuilding will begin at once. Success, brother, we are in the same business.

Dr. J. M. Shelbourne, who has served so successfully Howard College, Birmingham, Ala., for ten years, has resigned and accepted the pastorate of the church at Gadsden, Ala.

The Second Church, Atlanta, Ga., under the leadership of Dr. H. A. Porter, has paid the last dollar of indebtedness against the church, amounting to \$19,000. The membership is happy. The pastor rejoices.

Dr. J. L. Viperman, formerly pastor at Columbus, will conduct a Bible Institute at Johnson Memorial Church Raleigh, N. C., beginning next Sunday. He is an expert at that kind of business.

Dr. W. D. Nowlin of Louisville, Ky., held one service in Camp Zachary Taylor at which there were 40 professions of faith. The Lord is opening the hearts of many of the soldier boys that they may receive the word and be saved.

Rev. H. P. Hurt, who has recently spent sometime in Hot Springs, Ark., has returned to his home in Memphis, Tenn., and will supply for a time the Union Avenue Church. The pastor has begun his work at Amory.

Dr. Austin Crouch of Murfreesboro, will aid in a meeting at Memphis, Tenn. Pastor A. U. Boone of the First Church, Memphis, and Dr. Crouch will make a strong team.

The Third Church, Little Rock, Ark., has secured the services of Rev. C. P. Walters as pastor. He enters the field at once.

It was delightful experience to father and mother to witness four of their daughters buried with Christ in baptism last Sunday morning. They were converted at the regular services in the church. The Bellevue Saints are happy as well as others in Memphis. Dr. Inlow is doing fine work as pastor.

Dr. W. D. Powell wired that at an enthusiastic meeting in Atlanta, Ga., the brethren joined Texas and Virginia is a drive for \$100,000 for Foreign Missions.

The Shamrock Church, Texas, loses Pastor H. C. Slaughter, who goes to the pastorate of the church at Berryville, Ark.

Rev. A. D. Sparkman of Houston, Texas, is now conducting a meeting at the Beacon Hill Church, San Antonio. This church has called him to

the pastorate which he accepts.

The First Church, Shreveport, La., has granted Pastor M. E. Dodd a leave of absence to go with the army. Dr. B. H. DeMent will supply during the pastor's absence.

The trustees of Goodnight College, Texas, have transferred the property of the college to Buckner Orphans' Home. The details of the transfer will be worked out by the trustees and Dr. Buckner, president of the Home.

A committee, consisting of R. E. Burt, T. V. Neal and W. H. Wolfe was appointed by the Texas Board of Missions to look into the business management of all the Texas schools, as well as to the distribution of ministerial aid fund and the curriculum.

Rev. W. D. Bowen has been elected General Missionary for Southwest Texas. He is said to be a most untiring worker, well qualified for this work.

We extend deepest sympathy to Bro. J. F. Measles in the death of his wife. He is well known and loved in Mississippi. The babe, only two weeks old, is very sick. May His grace sustain.

Dr. I. P. Trotter of Shaw, writes: "The Shaw church gave over \$400.00 for Foreign Missions. Evangelist J. B. DeGarmo is to commence a meeting with us in April."

Rev. Joseph P. Boone of Beech Street Church, Texarkana, has accepted the unanimous and enthusiastic call of the First Church, Waxahatchie. He will get on the field April 16.

Dr. S. M. Provine is again in Texas and becomes editor of the "Home and State." He will take his place as a League worker, and will speak on occasions against whiskey."

PREACHERS ASKED TO HELP IN FOOD-PRODUCTION CAMPAIGN.

Washington, D. C.—Every minister, priest and rabbi in the United States is to be asked to join in the campaign that aims to insure this year record-breaking crops of every farm product.

The United States Department of Agriculture, through the States Relations Service and by co-operation with the Federal Council of Churches, is sending a special letter to all preachers in the South asking their assistance in the Food-Production Campaign. The preachers are being asked to get in touch with county agents and with the state extension service, which represents the state agricultural college and the United States Department of Agriculture, and to devote as much time as possible during the remaining days of March and all of April to enlightening their people regarding the necessity of local food production. They are being furnished with data regarding the great burdens upon the transportation system of the country, and, in sections where the food production is insufficient for local needs, a special message is being sent to urge increased production to meet local demands.

This message is being sent first to 45,000 ministers in the South, but will reach those in the North and West before the planting season.

Comb Sage Tea in Faded or Gray Hair

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

Prohibition in Mississippi

This book contains 230 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, lawyers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which have ever demanded solution at the hands of Mississippi patriots. Mailed, postage prepaid, for \$1.25 cash.

REV. T. J. BAILEY, D. D.,

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Our most popular and successful varieties. A better and cheaper collection than you can buy at home, together with our Spring Catalog, Postpaid for
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Can YOU Find a Bible Verse That Fits This Picture?

\$5,000.00 In Cash

Will Be Awarded Those Who Submit the Most Suitable Bible Verses for 30 Beautiful Bible Pictures. Picture No. 1 is shown above.

First Prize, \$1,000.00
Second Prize, \$750.00

Christian Herald
National Bible Picture Study

OUR plan is to present a series of 30 pictures, for which the public will find the most suitable Bible verses. 1,941 cash rewards are offered to give a concrete goal toward which to work. First prize is \$1,000.00 in cash—and the gain in increased Bible knowledge and insight cannot be valued!

THE COMPLETE OUTFIT

To the right is the reference book of the Study, called International Bible Readings—a short collection of only about 2,000 Bible verses, from which all must make their selections. You are not asked to search the whole Bible. Only the verses included in International Bible Readings will be accepted as answers for the pictures. The most fitting verse for the above picture and all 30 pictures must be found in this little booklet of verses.

International Bible Readings comprises the International Sunday School Lessons, Daily Home Bible Readings and Golden Texts for December, 1917, and January, February, March and April, 1918—compiled by the International Lesson Committee.

To the left is the Answer Book, in which you will write and submit the Bible verses you choose from International Bible Readings as best fitting the 30 pictures. Think how your scrutiny of the pictures, your selection of the most appropriate verse from the reference book, and your act of writing them down will improve the verses lastingly upon your memory! And meantime your fascinating task may be winning a large cash prize! Competition in the Study without expense is possible under the rules, which are given free upon request.

All 30 Pictures

We guarantee that all who accept the remarkable special offer below will receive all 30 pictures, as well as the complete Study Outfit—there will be nothing more to secure at any time.

A Magazine You Will Prize

In receiving the Christian Herald for 16 weeks, too, you will realize why more than 800,000 families love it. It will have wonderful features, thrilling stories, inspiring pages of pictures, articles and poems. Take advantage of our special offer at once.

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The complete National Bible Picture Study Outfit, consisting of International Bible Readings and the Answer Book, with rule and full directions, and all 30 pictures.
Also the Christian Herald (special half price offer) for 16 continuous weeks.
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Orders for outfits mailed later than April 22, 1918, cannot be filled. Participants will have until May 31, 1918, to submit answers.

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NOT TO BE SPENT BUT ALREADY EXPENDED

The money which the Home Mission Board is urging upon our churches to give to Home Missions now is money already expended. A truly great year of service by the 1,500 workers of our Board is drawing to a close. The work has been done, and a great harvest gathered.

To a budget which demanded the appropriation of every dollar of our \$500,000 apportionment, was added the Army Camp work the Convention instructed our Board to do. This has cost us about \$60,000 more.

We shall need all of this amount, if Southern Baptists are to take care of Home Missions at a time when it is, by common consent, looming into almost tragic importance. The spiritual quality of America's life at home and of her soldiers at the front condition America's value in the conflict which shall determine the future of civilization.

TO PASTORS AND ASSOCIATIONAL LEADERS

PASTORS: You are the chosen captains of the companies of God's people. While our country is mobilizing to strike for humanity and liberty in France, we beg you to mobilize the flocks of which you are the overseers for a great support of Home Missions.

TO A SPECIAL EXTRA OFFERING FOR THE GREAT ARMY CAMP WORK, IN ADDITION TO PROVIDING FOR THE APPORTIONMENT. YOUR PEOPLE WILL GIVE TO IT GLADLY AND LIBERALLY.

"Slacker" has become a word of supreme offense. Let there be no "slacker" in giving to Home Missions among those whom you lead.

ASSOCIATIONAL REPRESENTATIVES OF HOME BOARD

The almost overwhelming burden incident to inaugurating effectively the great Army Camp work, has prevented us from addressing each of you a personal letter.

Our failure, so far from being a token of less need of your best aid, is a proof of it. Write your pastors. Stir them to see the needs and to come to our aid. Encourage pastors and churches to make liberal special offering for the Army Camp work.

WE HAVE STILL ABOUT \$400,000 TO RAISE BA GREAT WORK ALREADY DONE. OUR PEOPLE BETWEEN NOW AND APRIL 30, TO TAKE CARE OF HAVE THE MONEY, A THOUSAND TIMES OVER. THEY WILL GIVE IT, IF WE CAN PUT HOME MISSIONS ON THEIR HEARTS.

Let us do it. To that end every resource at the Home Board's command is yours on call.

B. D. GRAY,
Corresponding Secretary.

Baptist Home Mission Board, Atlanta, Ga.